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# PROCEEDINGS

## International Seminar

LANGUAGE MAINTENANCE AND SHIFT III

July 2–3, 2013

Revised Edition



Master Program in Linguistics, Diponegoro University  
in Collaboration with  
Balai Bahasa Provinsi Jawa Tengah

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## International Seminar LANGUAGE MAINTENANCE AND SHIFT III

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**Editors:**  
Jee Sun Nam  
Agus Subiyanto  
Nurhayati

Master Program in Linguistics, Diponegoro University  
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Balai Bahasa Provinsi Jawa Tengah

## **Editors' Note**

In the international seminar on Language Maintenance and Shift III, there are some new issues. First, the committee changes the previous theme into "Investigating Local Wisdom through Indigenous Language". Through the new theme, the committee invites language practitioners to discuss the problems concerning the importance of maintaining indigenous languages because the languages function as a means of expressing local wisdom. Second, the seminar uses the new label, LAMAS, the acronym which was proposed by Prof. Dr. Bambang Kaswanti Purwo in the previous seminar, to make the participants easily remember it. Third, most of the keynote speakers come from various institutions. Those are Dr. Johnny Tjia (Summer Institute of Linguistics, Indonesia-International), Prof. Jee Sun Nam, Ph.D (Hankuk University of Foreign Studies, Korea), Prof. Dr. Mahsun, M.S. (Badan Pengembangan dan Pembinaan Bahasa, Jakarta, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Jakarta-Indonesia), Prof. Dr. I Dewa Putu Wijana (Gadjah Mada University, Yogyakarta, Indonesia), Prof. Drs. Ketut Artawa, M.A., Ph.D (Udayana University, Denpasar, Indonesia), and Dr. Suharno, M.Ed. (Diponegoro University, Semarang, Indonesia).

There are 113 participants who present the papers covering various topic areas. Those are 38 papers on sociolinguistics, 14 papers on morphology, 13 papers on applied linguistics, 8 papers on anthropological linguistics, 8 papers on discourse analysis, 8 papers on cognitive linguistics, 7 papers on ethnography of communication, and 7 papers on computational linguistics.

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

## **Editors' Note for Revised Edition**

There are some changes in this revised edition. First, we enclose the article by Prof. Jee Sun Nam, Ph.D entitled "Retrieving Local Wisdom in Korean with the Support of Corpus Processing Software" on page 555. Second, we delete the article by Yusup Irawan 'Tiga Syarat Menuju Fonetik Modern' as he cancelled his status as a participant. These changes have an impact on the change of table of contents.

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**SCHEDULE OF THE INTERNATIONAL SEMINAR  
"LANGUAGE MAINTENANCE AND SHIFT III (LAMAS III)"**

**DAY 1 (July 2, 2013)**

TIME	ACTIVITIES		ROOM
	NAME	TITLE	
09.30 – 10.45 WIB	REGISTRATION		PAKOEBUWONO
10.45 – 11.00 WIB	OPENING		PAKOEBUWONO
11.00 – 11.30 WIB	KEYNOTE SPEECH		PAKOEBUWONO
	Prof. Dr. Mahsun, M.S.		
11.30 – 12.30 WIB	LUNCH AND PRAY		PAKOEBUWONO
12.30 – 14.00 WIB	PLENNARY SESSION 1		PAKOEBUWONO
	Prof. Jee Sun Nam, Ph.D.	RETRIEVING LOCAL WISDOM IN KOREAN WITH THE SUPPORT OF CORPUS PROCESSING SOFTWARE	
	Dr. Johnny Tjia	ISU KEBERTAHANAN DALAM USAHA PENCAGARAN BAHASA	
	Dr. Suharno, M.Ed.	INCORPORATING LOCAL WISDOM INTO ENGLISH LANGUAGE TEACHING (ELT)	
	Moderator : J. Herudjati Purwoko, Ph.D		
14.00 – 15.30 WIB	PARRALEL SESSION 1 A		PAKOEBUWONO
	Kahar Dwi Prihantono	PENATAAN ULANG KAMUS DIALEK BANYUMASAN; SEBUAH SUMBANGAN LEKSIKOGRAFIS BAGI UPAYA PEMERTAHANAN DIALEK (RE-ORGANISATION OF BANYUMAS DIALECT DICTIONARY; LEXICOGRAPHIC CONTRIBUTION TO DIALECT PRESERVATION)	
	Mualimin	KO AND RIKA IN JAVANESE OF TEGAL	
	Rukni Setyawati	PEMERTAHANAN BAHASA DAERAH SEBAGAI UPAYA MENINGKATKAN KETAHANAN BUDAYA	
	Retno Wulandari Setyaningsih	PENGASINGAN RAMBU PETUNJUK DI PUSAT-PUSAT PERBELANJAAN DI SURABAYA	
14.00 – 15.30 WIB	PARRALEL SESSION 1 B		PAKOEBUWONO
	Herudjati Purwoko	MUATAN SOSIO-KULTURAL DAN POLITIS DALAM BAHASA DARI SEGI ETNOGRAFI	
	Syahron Lubis	LOSS OF WORDS IN MANDAILINGNESE	
	M. Suryadi	GENERASI MUDA JAWA PERKOTAAN KAGOK DENGAN BAHASA JAWANYA SENDIRI	
	Fatchul Mu'in	PENGGUNAAN BAHASA DALAM RANAH JUAL BELI DI PASAR TERAPUNG LOK BAIN TAN KABUPATEN BANJAR KALIMANTAN SELATAN	



TIME	NAME	TITLE	ROOM
14.00 – 15.30 WIB	<b>PARRALEL SESSION 1 C</b>		CEMPAKA
	Neli Purwani	PENGGUNAAN BAHASA INGGRIS DALAM IKLAN MAKANAN DAN MINUMAN: PELUANG ATAUKAH ANCAMAN?	
	Ikmi nur Oktavianti	SEMANTIC SHIFT ON MALAY WORDS IN CLASSICAL MALAY TEXT HIKAYAT HANG TUAH COMPARE TO MODERN MALAY (INDONESIAN LANGUAGE) AND THE RELATION TO CULTURAL CONTEXT	
	Nunung Supriadi	PENGARUH DIALEK LOKAL TERHADAP BAHASA MANDARIN YANG DIGUNAKAN MASYARAKAT TIONGHUA DI PURWOKERTO	
	Agustina Lestary	DO BANJARESE WOMEN AND MEN SPEAK DIFFERENTLY?	
14.00 – 15.30 WIB	<b>PARRALEL SESSION 1 D</b>		MELATI
	Esther Hesline Palandi	KATA SERAPAN DALAM BAHASA JEPANG: UPAYA BANGSA JEPANG DALAM PEMELIHARAAN BAHASA DAN TERJADINYA PERGESERAN BAHASA SESUAI BUDAYA LOKAL	
	Maria Yosephin Widarti Lestari	THE FEATURES OF JAVANESE WOMEN SPEECH: A SOCIOLINGUISTICS STUDY BASED ON LAKOFF'S THEORY	
	Meti Istimurti	PEMERTAHANAN DAN REVITALISASI BAHASA JAWA DIALEK BANTEN	
	Retno Purwani Sari Dan Tatan Tawami	THE STRATEGY OF THE TEXT AND THE STRUCTURAL RELATIONS TO EXERCISE SUNDANESE CRITICS' IDEOLOGICAL HEGEMONY	
14.00 – 15.30 WIB	<b>PARRALEL SESSION 1 E</b>		BOUGENVILLE
	Layli Hamida	SOSIALISASI DAN KEBIJAKAN ATAS KEBERAGAMAN BAHASA PADA MASYARAKAT TENGGER JAWA TIMUR: SEBUAH FENOMENA KEARIFAN LOKAL	
	Dwi Wulandari dan Wiwik Sundari	SANTRI'S LANGUAGE ATTITUDE TOWARD JAVANESE LANGUAGE ON PESANTREN TEACHING WITHIN THE CONTEXT OF JAVANESE LANGUAGE MAINTENANCE	
	Kharisma Puspita Sari	STYLE AND REGISTER USED AT PONDOK PESANTREN (A DIMENSION OF SOSIOLINGUISTICS)	
	Anandha	FENOMENA SOSIOLINGUISTIK BAHASA JAWA PESISIR SEBAGAI CERMIN KEARIFAN LOKAL	
15.30 – 16.00 WIB	<b>BREAK AND PRAY</b>		PAKOEJUWONO

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	<b>PARRALEL SESSION 2 A</b>		PAKOEBUWONO
	Surono	SOLIDARITAS (TU) DAN KESOPANAN (VOUS) DALAM BAHASA JAWA SEBAGAI WUJUD KEARIFAN LOKAL	
	Riadi Darwis	SIKAP BERBAHASA PARA SISWA SEKOLAH DASAR ISLAM TERPADU KABUPATEN BANDUNG DALAM KONTEKS MULTIBAHASA	
	Fandy Prasetya Kusuma	PERGESERAN BAHASA HOKKIAN DALAM UPACARA TE PAI DI INDONESIA	
	Elisa Carolina Marion	PERGESERAN PENGGUNAAN KEIGO KHUSUSNYA PADA PENGGUNAAN HONORIFIC TITLE (呼称) DAN PERUBAHAN HUBUNGAN ATASAN DAN BAWAHAN YANG TERJADI PADA PERUSAHAAN JEPANG	
16.00 – 17.30 WIB	<b>PARRALEL SESSION 2 B</b>		PAKOEBUWONO
	Dian Swastika	JAVANESE EXPRESSIONS AS LOCAL WISDOM MANIFESTATION	
	Meka Nitrit Kawasari	PENGGUNAAN BAHASA JAWA PADA UPACARA TUMURUNING KEMBARMAYANG SEBAGAI CERMINAN KEARIFAN BUDAYA JAWA	
	Endang Setyowati	CONTRASTIVE ANALYSIS OF PROVERBS IN INDONESIAN AND ENGLISH: AN ANTHROPOLOGICAL LINGUISTIC STUDY	
Prayudha	METAFORA SEBAGAI NASIHAT DALAM HOROSKOP JAWA: STUDI LINGUISTIK ANTROPOLOGIS		
16.00 – 17.30 WIB	<b>PARRALEL SESSION 2 C</b>		CEMPAKA
	Sri Sulihingtyas D.	PANTUN BUKA PALANG PINTU: KEARIFAN LOKAL DALAM PERNIKAHAN ADAT BETAWI	
	Hatmiati	TUTURAN PAMALI DALAM TRADISI LISAN MASYARAKAT BANJAR	
	Atin Kurniawati	JAVANESE VIEW ON EDUCATION: AN ETNOLINGUISTIC STUDY	
Muhammad	A SOCIAL CONTEXT OF SASAK PERSONAL PRONOUNS		
16.00 – 17.30 WIB	<b>PARRALEL SESSION 2 D</b>		MELATI
	Habiba Al Umami	PRESUPPOSITION ANALYSIS OF THE QUESTION IN MATA NAJWA "POLITIK SELEBRITI" EPISODE	
	Muhammad Rohmadi	TINDAK TUTUR PERSUASIF DAN PROVOKATIF DALAM WACANA SPANDUK KAMPANYE PILKADA JAWA TENGAH TAHUN 2013	
	Endro nugroho wasono aji	PERUBAHAN KATA GANTI ORANG KEDUA DALAM BAHASA JAWA	
Yenny budhi listianingrum	PEMILIHAN BAHASA KELUARGA MUDA DI DESA KLOPODUWUR CERMIN PEMERTAHANAN IDENTITAS DAN EKSISTENSI BAHASA		

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	<b>PARRALEL SESSION 2 E</b>		BOUGENVILLE
	Sri wahyuni	PERUNDUNGAN BAHASA DAERAH MELALUI PENGGUNAAN LOGAT DIALEK DALAM TAYANGAN SINETRON DI TELEVISI	
	Lalu erwan husnan	LINGUISTIC ADAPTATION OF BAJO IN SUMBAWA ISLAND: A PRELIMINARY STUDY FOR SOCIAL MOTIVATION OF LANGUAGE CHANGE	
	Tubiyono	COMPANY'S PARTICIPATION IN THE LOCAL LANGUAGE RETENTION	
	Endang sri wahyuni dan khrishandini	VARIASI BAHASA DALAM SINETRON TUKANG BUBUR NAIK HAJI (TBNH) KAJIAN ETNOGRAFI KOMUNIKASI	
17.30 – 18.30 WIB	<b>BREAK AND PRAY</b>		PAKOEBUWONO
18.30 – 19.30 WIB	<b>PARALLEL SESSION 2 F-1</b>		PAKOEBUWONO A
	Rini Esti Utami	BAHASA JAWA DALAM SLOGAN-SLOGAN CALON GUBERNUR DAN WAKIL GUBERNUR JAWA TENGAH TAHUN 2013	
	Miza Rahmatika Aini	KESENIAN JARANAN SEBAGAI BENTUK PEMERTAHANAN BAHASA JAWA	
	Putu Utama	PELESTARIAN BAHASA BALI DALAM PENDIDIKAN FORMAL: PERSPEKTIF POLITIK DAN REGULASI	
	Leksito Rini	TARLING MUSIC AS A MEANS OF MAINTAINING INDIGENOUS JAVANESE LANGUAGE AT NORTHERN COAST (PANTURA) IN THE PROVINCES OF WEST JAVA AND CENTRAL JAVA	
	Enita Istriwati	PENGENALAN UNGKAPAN-UNGKAPAN BAHASA JAWA: SUATU UPAYA PEMERTAHANAN BANGSA	
	Icuk Prayogi	PERGESERAN PEMAKAIAN PRONOMINA PERSONA DALAM BAHASA INDONESIA INFORMAL REMAJA: STUDI KASUS FILM TANGKAPLAH DAKU KAU KUJITAK (1987) DAN BANGUN LAGI DONG, LUPUS (2013)	

TIME	NAME	TITLE	ROOM
18.30 – 19.30 WIB	<b>PARALLEL SESSION 2 F-2</b>		PAKOEBUWONO B
	Ikha Adhi Wijaya	PRANOTOCORO AS ONE OF THE SYMBOL OF JAVANESE CULTURE THAT BECOMES DIMINISH FROM DAY TO DAY	
	Siti Suharsih	LANGUAGE MAINTENANCE AND SHIFT: HOW JAVANESE PRESERVED AND SHIFTED IN INDUSTRIAL AREA CASE STUDY IN NIKOMAS COMPANY	
	Sang Ayu Isnu Maharani dan I Komang Sumaryana Putra	LANGUAGE MAINTENANCE OF BALINESE MOTHER TONGUE THROUGH THE TRADITIONAL STORY TELLING (MESATUA) IN BATU BULAN VILLAGE, GIANYAR	
	Sutarsih	LANGUAGE AND SAFETY	
	Anang Febri Priambada	ALIH KODE DAN CAMPUR KODE PADA CERAMAH BUDAYA EMHA AINUN NAJIB	
	Didik Santoso	PEKALONGAN DIALECT IN RAPROX BAND LYRICS	
	Maria Christiani sugiarto	A REFLECTION OF LANGUAGE ATTITUDE TOWARD KID CARTOONS: A CASE STUDY OF FIRST GRADERS IN MARSUDIRINI ELEMENTARY SCHOOL	
18.30 – 19.30 WIB	<b>PARALLEL SESSION 2 F-3</b>		PAKOEBUWONO C
	Asih Prihandini dan N. Denny Nugraha	KEARIFAN LOKAL MITIGASI BENCANA DALAM TRADISI SASTRA LISAN NUSANTARA	
	Yozar Firdaus Amrullah	MOTHER'S TONGUE INFLUENCE TOWARDS NAMING IN KEBONADEM VILLAGE	
	Muhammad Zulkarnain Ashya hifa	THE USE OF PERSONAL NAMES IN NAMING PRODUCTS	
	Ida Hendriyani	THE ETHNOGRAPHY OF COMMUNICATION APPROACH TOWARDS THE MOTIVATORS' SPEECH IN ORIFLAME	
	Bambang Hariyanto	THE IDENTITY OF JAVANESE PEOPLE (A STUDY ON SELAMATAN IN EAST JAVA, ETHNOLINGUISTICS PERSPECTIVE)	
	Abadi Supriatin	BAHASA PERMOHONAN DI DALAM TRADISI KLIWONAN DI "SUMUR BERKAH" DESA WONOYOSO KABUPATEN PEKALONGAN	
	Mastuti Ajeng Subianti	THE ANALYSIS OF FACE WANTS AS SELF IMAGE USED BY AGNES MONICA IN KICK ANDY SHOW	

TIME	NAME	TITLE	ROOM
18.30 – 19.30 WIB	<b>PARALLEL SESSION 2 F-4</b>		PAKOEBUWONO D
	Wuwuh Andayani	DISCOURSE CONNECTORS IN ARGUMENTATIVE WRITINGS PRODUCED BY INDONESIAN EFL UNIVERSITY STUDENTS	
	Muhammad Nanang Qosim	PEDAGOGONOLOGIS SEBUAH KAJIAN FONOLOGI DAN ILMU PENDIDIKAN	
	Juanda dan M. Rayhan Bustam	THE CREATION OF LANGUAGE THROUGH MOTTO (THE STUDY OF LANGUAGE AND ENTREPRENEURSHIP IN A MOTTO OF ACADEMIC INSTITUTION)	
	Fitriansyah	PENDEKATAN EMIK-ETIK TERHADAP UPACARA PASAK INDONG SUKU TIDUNG DI DESA SALIMBATU, KECAMATAN TANJUNG PALAS TENGAH, KALIMANTAN UTARA KAJIAN LINGUISTIK ANTROPOLOGI	
	Sogimin	METAFORA YANG DIGUNAKAN OLEH DALANG DALAM MELAKONKAN WAYANG KULIT	
18.30 – 19.30 WIB	<b>PARALLEL SESSION 2 F-5</b>		PAKOEBUWONO E
	Henny Krishnawati dan Defina	KESALAHAN DALAM PENENTUAN JENIS KALIMAT DALAM BAHASA INDONESIA: STUDI KASUS MAHASISWA TPB IPB	
	Emilia Ninik Aydawati	STUDENTS' DERIVATION MASTERY AND THEIR ABILITY IN ANSWERING READING QUESTIONS	
	Masitha Achmad Syukri	STRATEGI INTERAKSI EKSTRA-TEKSTUAL GURU UNTUK MENINGKATKAN PEMAHAMAN TEKSTUAL SISWA TUNA GRAHITA	
	Titi Rokhayati	A STUDY ON STUDENTS' ABILITY IN CONDUCTING CONVERSATION WITH NATIVE SPEAKERS: CROSS CULTURAL ASPECT AND ADJUSTMENT	
	Sari Kusumaningrum	THE USE OF COHESIVE DEVICES IN RELATION TO THE QUALITY OF THE STUDENTS' ARGUMENTATIVE WRITING	
19.30 – 21.00 WIB	<b>PARRALEL SESSION 3 A</b>		PAKOEBUWONO
	P. Ari Subagyo	NAFAS BAHASA JAWA DI JAGAT MAYA	
	Sri Andika Putri	REFLEKSI KEDUDUKAN PEREMPUAN MINANG DALAM PITARUAH AYAH	
	Erlita Rusnaningtias	BENTUK DAN FUNGSI KALIMAT TANYA DALAM TALK SHOW "INDONESIA LAWYERS CLUB"	
	Ninuk Krismanti	BANJARESE IDEOLOGIES PORTRAYED IN SI PALUI	

TIME	NAME	TITLE	ROOM
19.30 – 21.00 WIB	<b>PARRALEL SESSION 3 B</b>		PAKOEBUWONO
	Nungki Heriyati	WOMEN, LANGUAGE AND CULTURAL CHANGE	
	Nurhayati	(RE)-READING A KARTINI'S LETTER USING CRITICAL DISCOURSE ANALYSIS	
	Wiwik Wijayanti	ANALISIS WACANA PERCAKAPAN SIARAN "ON AIR" RADIO DANGDUT INDONESIA: PENDEKATAN PRAGMATIK	
	Yenny Hartanto	RHETORICAL STRATEGIES IN FLOUTING GRICE'S MAXIMS AS FOUND IN "PYGMALION".	
19.30 – 21.00 WIB	<b>PARRALEL SESSION 3 C</b>		CEMPAKA
	Deli Nirmala	LOCAL WISDOM IN JAVANESE PROVERBS (A COGNITIVE LINGUISTIC APPROACH)	
	Ratih Kusumaningsari	TINJAUAN RELATIVITAS BAHASA DALAM LAGU KERONCONG	
	Aan Setyawan	THE WEALTH CONCEPT OF JAVANESE SOCIETY: ANTHROPOLOGICAL LINGUISTICS APPROACH IN CUBLAK-CUBLAK SUWENG FOLKSONG	
	Tatie Soedewo	THE LOSS OF IDENTITY OF SOME SUNDANESE CHILDREN IN BOGOR CITY DUE TO LACK OF EXPOSURE TO SUNDANESE LANGUAGE	
19.30 – 21.00 WIB	<b>PARRALEL SESSION 3 D</b>		MELATI
	Ridha Fadillah	IMPLEMENTATION OF ENGLISH LEARNING MODEL BASED ON NEGATIVE ANXIETY REDUCTION THROUGH CONSTRUCTIVISM THEORY IN BANJARBARU SENIOR HIGH SCHOOLS	
	Kundharu Saddhono	MODEL PEMBELAJARAN KOOPERATIF TEKNIK STUDENT TEAMS ACHIEVEMENT DIVISIONS (STAD) UNTUK MENINGKATKAN KETERAMPILAN MENULIS NARASI MAHASISWA ASING DI UNIVERSITAS SEBELAS MARET	
	Farikah	USING THEMATIC PROGRESSION PATTERNS WITH COOPERATIVE LEARNING METHOD (TP-CL) TO IMPROVE THE WRITING SKILL OF THE ENGLISH DEPARTMENT STUDENTS OF UTM IN THE ACADEMIC YEAR 2011/2012	
	Amrih Bakti Utami	THE IMPORTANCE OF NOTICING IN IMPROVING EFL STUDENTS' WRITING SKILLS	

TIME	NAME	TITLE	ROOM
19.30 – 21.00 WIB	<b>PARRALEL SESSION 3 E</b>		BOUGENVILLE
	Yudha Thianto	THE EVOLUTION OF A CHRISTIAN TEXT FROM SEVENTEENTH-CENTURY MALAY TO MODERN-DAY INDONESIAN: A HISTORICAL LINGUISTICS STUDY FROM THE PERSPECTIVE OF TRANSFORMATIONAL-GENERATIVE MODEL	
	Suparto	INDONESIAN NOUN PHRASE=NOUN+NOUN: A SEMANTIC PERSPECTIVE	
	Won-Fill Jung, Eunchae Son, Jaemog Song Dan Jeesun Nam	SYNTACTICO-SEMANTIC CLASSIFICATION OF SENTIMENT WORDS IN THE ELECTRONIC DICTIONARY DECO	
	Sai-Rom Kim, Jeesun Nam Dan Hae-Yun Lee	ANALYSIS OF IDIOMATIC EMOTION EXPRESSIONS DETECTED FROM ONLINE MOVIE REVIEWS	

**DAY 2 (July 3, 2013)**

TIME	ACTIVITIES		ROOM
	NAME	TITLE	
08.00 – 09.30 WIB	<b>PARRALEL SESSION 4 A</b>		ANGGREK 1
	Diyah Fitri Wulandari	THEMATIC STRUCTURE SHIFT FOUND IN ENGLISH - INDONESIAN TRANSLATION OF OBAMA'S SPEECH IN INDONESIA UNIVERSITY	
	Retno Hendrastuti	KAJIAN PENERJEMAHAN IDEOLOGI DENGAN PENDEKATAN APPRAISAL	
	Dyka Santi Des Anditya	THE TRANSLATION OF SHALL IN THE INDONESIAN VERSION OF ASEAN CHARTER: A PRELIMINARY RESEARCH ON PATTERNS AND CONSEQUENCES OF MODAL TRANSLATION	
	Baharuddin	TRANSLATION UNIT IN THE TRANSLATION OF AL-QURAN INTO INDONESIA	
08.00 – 09.30 WIB	<b>PARRALEL SESSION 4 B</b>		ANGGREK 2
	Mulyadi	VERBA "MIRIP TAKUT" DALAM BAHASA MELAYU ASAHAN	
	Agus Subiyanto	MOTION-DIRECTION SERIAL VERB CONSTRUCTIONS IN JAVANESE: A LEXICAL FUNCTIONAL APPROACH	
	Siti Jamzaroh	TIPOLOGI SINTAKSIS: URUTAN KATA DAN FRASA BAHASA BANJAR DAN IMPLIKASINYA	
Mulyono	GEJALA INKORPORASI PADA BAHASA MEDIA CETAK		

TIME	NAME	TITLE	ROOM
08.00 – 09.30 WIB	<b>PARRALEL SESSION 4 C</b>		ANGGREK 3
	Mytha Candria	A FEMINIST STYLISTIC READING OF TRIYANTO TRIWIKROMO'S "TUJUH BELAS AGUSTUS TANPA TAHUN"	
	Ariya Jati	A LYRIC'S WORTH IN GESANG'S "CAPING GUNUNG"	
	Agus Edy Laksono	TINDAK ILOKUSI PROPAGANDA CAGUB-CAWAGUB JAWA TENGAH PERIODE 2013-2018	
	Ade Husnul Mawadah	PENGGUNAAN BAHASA DAERAH DALAM IKLAN LAYANAN MASYARAKAT SEBAGAI ALAT PEMERTAHANAN BUDAYA BANGSA (STUDI KASUS DI KOTA SERANG PROVINSI BANTEN)	
TIME	NAME	TITLE	ROOM
08.00 – 09.30 WIB	<b>PARRALEL SESSION 4 D</b>		MELATI
	Christina	THE INFLUENCE OF TRADITIONAL MAIDS' JAVANESE TO CHILDREN'S LANGUAGE (A CASE STUDY AT KAMPUNG KENTENG, KEJIWAN, WONOSOBO)	
	Bernadetta Yuniati Akbariah	METAPHORICAL SWITCHING: A LINGUISTIC REPERTOIRE OF MUSLIM JAVANESE PRIESTS	
	Swany Chiakrawati	CONFORMITY TOWARDS LOCAL WISDOM AMONG THE SAME INDIGENOUS LANGUAGE SPEAKERS	
	Syaifur Rochman	A SURVEY ON MOTIVATIONAL ORIENTATION IN LEARNING EFL OF PUBLIC ADMINISTRATION POST GRADUATE STUDENTS OF JENDERAL SORDIRMAN UNIVERSITY	
	Syamsurizal	ANALISIS KESANTUNAN BERBAHASA PADA KASET PASAMBAHAN ADAT ALEK MARAPULAI BALERONG GRUP JAKARTA: SEBUAH KARAKTERISTIK KEARIFAN LOKAL ETNIS MINANGKABAU	
08.00 – 09.30 WIB	<b>PARRALEL SESSION 4 E</b>		BOUGENVILLE
	Agnes Widyaningrum	MULTICULTURAL ENGLISH CURRICULUM ACCOMODATATING LOCAL WISDOM	
	Ruth Hastutiningsih	ICT (WEB. DESIGN) AND JAVANESE LANGUAGE LEARNING IN INDONESIA: REVITALIZATION INDIGENOUS LANGUAGES	
	Prihantoro	ANNOTATION MODEL FOR LOANWORDS IN INDONESIAN CORPUS: A LOCAL GRAMMAR FRAMEWORK	
	Sirajul Munir	DEVELOPING ISLAMIC-CONTENT BASED READING COMPREHENSION MATERIALS FOR ISLAMIC HIGHER EDUCATION	
09.30 – 10.00 WIB	<b>BREAK</b>		ANGGREK



<b>TIME</b>	<b>NAME</b>	<b>TITLE</b>	<b>ROOM</b>
10.00 – 11.30 WIB	<b>PLENNARY 2</b>		ANGGREK
	Prof. Dr. Bambang Kaswanti Purwo	ON UNDERSTANDING LOCAL WISDOM THROUGH RIDDLES IN JAVANESE, SUNDANESE, AND WOISIKA LANGUAGE	
	Prof. Dr. I Dewa Putu Wijana, S.U., M.A.	KEBANGGAN BERBAHASA SEBAGAIMANA YANG TEREFLAKSI DALAM WACANA TEKA-TEKI	
	Prof. Drs. Ketut Artawa, MA., Ph.D.	KEARIFAN LOKAL: PERTARUNGAN ANTARA TEKS IDEAL DAN TEKS SOSIAL	
	<b>Moderator</b> : Dr. Agus Subyanto, M.A.		
11.30 – 12.00 WIB	<b>CLOSING</b>		ANGGREK

## TRANSLATION UNIT IN THE TRANSLATION OF AL-QURAN INTO INDONESIAN

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### Abstract

*Translation of Al-Qur'an is considered very specific because Al-Qur'an is sacred text which is believed to be a Holy Scripture that is revealed as a guide for religious and social life. This article is based on consideration on translation of Al-Qur'an into Indonesia. Vinay and Darbelnet's theory of direct and oblique translation is one of theories considered to be applied in this article. Other theory which is also involved in the analysis in this article is Bassnett and Lafevere's theory which claims that the basic UT can be the culture of the involved languages. While Al-Quran uses al-hija'iyah alphabet (Arabic alphabet) that is different from that of Indonesia, the translation may face constraint in identifying which is word and which is phrase. In this case, the identification of Translation Unit can also be difficult since one word or phrase in the transliteration of Arabic text into Latin text may be one complete sentence of the Arabic text. To determine the Translation Unit, translator should have good skill and consideration that meet what the so-said 'as short as is possible and as long as is necessary'.*

**Keywords:** Translation Unit, Religious Text, Translation Theory, Al-Quran

### Introduction

Moslems believed that Al-Quran was revealed in the Arabic language, specifically in *quraish* dialect (Baharuddin, 2007, p. 30). Arabic and Indonesian are in some cases different and in others are similar. Arabic tends to VSO (Megrab, 1997), while Indonesian basic structure is SVO. Indonesia has at least six basic structures as described by Alwi (Alwi, Hasan, Soenjono Dardjowidjoyo, Hans Lapoliwa, Anton M. Mealyono, 2003) SPA, SPCA, SPOA, SPAA, SPOCA, and SPOAA. Arabic in general is divided into two kinds; *al-arabiyya al-fusha*, to which most literature and written text is referred is classical Arabic which is also mostly known as what American academics usually called SA or MSA – stands for Modern Standard Arabic (Lestarc, 2005a). Most people understand *al-arabiyya al-fusha*, but it sounds ridiculous to speak it because nobody uses it now in speaking or conversation except in certain formal situation or academic speeches. It is taught in school as the formal language even though it is a mother tongue of nobody. This kind of Arabic is the *quraish* dialect of Arabic that is used by Al-Quran. The Arabic of Al-Quran is the standard old dialect from which the archaic linguistic structure of Arabic is derived and extracted and now becomes prescriptive linguistics for Modern Standard Arabic (MSA).

Baker (1992) mentioned the important diversities between Indonesian and other languages. Citing Catford's opinion, she explained that Indonesian language has nine-term system of pronoun. This is essential to mark in terms of translation from and into Indonesian that '*kami*' and '*kita*' (both translated as '*we*' and '*nahnu*' into English and Arabic respectively) are two different pronouns referring whether the speaker and or the hearer is involved or not. In terms of those, how, then, the ideal cut of Translation Unit (Unit of Translation-UT) in the translation of Al-Quran into Indonesian without conflicting the original Arabic concept and Indonesian expression?

### Theoretical Issues

#### Translation and Translation Unit (UT)

Jakobson categorized translation into three; rewording (intralingual translation), translation proper (interlingual translation) and transmutation (intersemiotic translation). Translation, according to Bell (1991; Munday, 2001, p. 4), has three meaning; the process, the product and the concept. Munday called the last meaning as the subject field of translation itself. The word translation is conventionally used in two different senses. The first is in the sense that translation is the produced text in target language that is derived from the source

text. This is also called *translatum* (Venuti, 2000, pp. 468-88; Munday, 2001, p. 5; Vermeer, 2000, pp. 221-32) second sense is the action of translating text. Vermeer called it *translatorisches Handeln*. In Indonesian, we also find these two senses indicated differently by two words – *terjemahan* (*translatum*) and *penerjemahan* (*translatorisches Handeln*).

Larson (1984, pp. 168-204) underlined three important kinds of word in terms of lexical equivalents. When the word has its real equivalent since the SL and the TL both have the shared concept, translation then becomes an easy task. But when there is an unknown concept being involved in the building of the text, the task of translator will be harder and potential to fail in transferring the message. Key terms are other kind of UT that needs more explanation and consistency.

Newmark (1988, p. 54) defined UT as the smallest segment of an SL text which can be translated, as a whole, in isolation from other segment. Citing W. Haas, he added 'as short as is possible and as long as is necessary'. This means that it could be the word, phrase, or sentence even text in advanced level. In terms of literary translation, especially translation of poetry, morpheme can also be the unit of translation to really adopt the style of the source text. Even in certain case, the smallest grammatical unit such as morpheme can be considered a UT. From a text-linguistic perspective, however, single word can no longer be considered sufficient as a UT (Hatim, 2001, p. 33). According to Vinay and Darbelnet (Munday, 2001, pp. 59-61; Nord, 1997, p. 68) UT is '*le plus petit segment de l'énoncé dont la cohésion des signes est telle qu'ils ne doivent pas être traduits séparément*' (the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually). Thus if one word can stand alone to give a certain meaning, it will be one UT that can independently be translated into TL's certain word. In linguistic approaches, UTs range between the rank of morpheme or word or vary between phrases and sentences and the whole text in accordance with equivalence requirement. In pragmatic approaches, UT includes the more complex relationship between semantic-pragmatic values of the type text. Bassnett and Lefevere (1990, p. 8; Nord, 1997, p. 69) even claim that the basic UT can be the culture of the involved languages.

### **Word and Phrase as UT**

In languages where the system of writing and alphabet form are quite different, it is very hard to define which is word and which is phrase. In English, word and phrase have very clear-cut boundaries. Single word, in some cases, can be a phrase for certain condition and use. But this is still identifiable within some rules known by all speakers of the language. Arabic has a very much different system of language, besides the system of the writing.

Arabic has gender in all pronoun system while English only applies that in singular animate third person. The implementation of this gender system in Arabic brings about the number of pronoun system in relation to all syntactic structure. If English has seven-term pronoun system –I, we, you, he she, it and they--, Arabic, which has three-level numbering system (out of two as in English), features fourteen-term system of pronoun –*hua, huma, hum, hia, huma, hunna, anta, antuma, antum, anti, antuma, antunna, ana* and *nahnu*. This system allows Arabic to put two or three or even more components into one word. One Arabic word may become one sentence that consists of each sentence component of Subject, Verb, and Object. This distinction of pronoun system will surely cause difficulties in translating Al-Qur'an into English. Loss of information will also be a problem of interpretation especially if gender term is the emphasized part in the *quranic* text.

### **Sentence as UT**

Shei (2005, pp. 309-325) defined UT as what the translator can manipulate in relation to other variables. In practice, according to Zhu (1999, pp. 429-447), sentence is most often considered the basic UT. This is especially true if the target language has very different feature, typology and orthography. Translating Russian text into Chinese or Arabic text into Japanese can be confusing. There will be more and more considerations concerning with language-related specificity; word formation, phrase structure rules, word order, clause and sentence construction, paragraph building, text interpretation and beyond. Defining UT accurately will help the process of translation and its evaluation. Shei hypothetically believed that a usually linguistics related procedure adopted by a translator can help solve a particular type of translation problem.

## Text as UT

Salkie (Salkie, 1995, p. ix) defined text as a stretch of language that may be longer than one sentence. Since he said 'may be', text could also be one word or just one symbol. According to Halliday and Hassan (1985) text is language that is functional. What he meant by functional is that is doing some job in some context, as opposed to isolated words or sentences written anywhere. It can be something that can be understood and used for communication. A text has its own meaning and essentially a semantic unit.

If single word or sentence cannot show a single complete comprehension of what has been said, they will not be able to translate into another language. Thus, in this case, text that can be interpreted into what is meant by the writer or speaker is considered a single separate UT, because each word or and sentence that builds the text cannot stand alone to make the complete meaning. Hatim (1997a; 1997b; 1990; 2001; 2004) emphasized that word can no longer be a single UT.

## Source-Target Emphasis: Dichotomy in Translation

The practice of translation itself had conducted for quite long time since the beginning of the first century of AD. The translation of bible, for example, by Cicero and Horace at the beginning of the first century is a good instance and evidence of the translation practice. Sarcevic (Lavigne, 2011, pp. 145-163) even underlined that "the oldest known ... translation is the Egiption-Hattite Peace Treaty of 1271 BC". The model used in that time was what is presently best known as *literal* translation, even though the meaning of the term '*literal*' had many times been repositioned (Munday, 2001). On the other pole of dichotomy of the translation method was *free* translation, the approach from which many theories developed in the help of modern linguistics and firstly introduced by St. Jerome in the fourth century.

The dichotomy of *literal-free* translation developed into more complex one in other term of *word-for-word* and *sense-for-sense* as what Newmark described that it began at the pre-linguistics period. Debate of 'which is the best to use' was still going on until the theory of what was proposing the triad of *free*, *literal* and *faithful* translation. The latest seems to refer to be in between the two poles. This term firstly relate to fidelity of the translator in concern of being faithful interpreter. The two main poles, however, comes into the parallel level of use. In some text and occasion, *literal* is considered being good, and in other occasions and types of language, *free* is primarily suitable and satisfactorily acceptable. Comprehensibility-translatability segment in translation strategy is not only applicable to the translation poetry because of the form's contribution to the meaning, but this strategy is applicable as well to the translation of such sacred and sensitive text as Al-Qur'an.

The last dichotomy is applied to the appositive type of text which is different in receptors or readership. Such text as religious Scriptures or serious literature as Dicken's works are considered one type of text that is far different from instructional text such as manual of communication sets, cellular phone for instance, or recipes. On the one hand, not all audiences are as utilitarian as mechanist.

## Translation of Al-Quran into Indonesian

Special construction expressed in spoken language is understandable with the help of situation in which the expression produced. In some cases, we may identify such expression as non-structural expression. However, as long as the expression is meaningful and intelligible, it can be called natural in structure. The key term of this is 'make sense'. The following discussion is about the instance of the cases.

## Long Expression as UT

فَلْأَعْيِرَ اللَّهُ أَلْبَجِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَتَّبِعِبْ كُلَّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

*Al-An'am:164. Katakanlah: "Apakah aku akan mencari Tuhan selain Allah, padahal Dia adalah Tuhan bagi segala sesuatu. Dan tidaklah seorang membuat dosa melainkan kemudharatannya kembali kepada dirinya sendiri; dan seorang yang berdosa tidak akan memikul dosa orang lain."*

What is expressed in the original Arabic is not clear enough except that it is speaking about the *self* or person with the word *nafs*. The word in this ayah is translated into 'a person that makes sin' that will get the consequence of his sin. In the remaining ayah where the expression is telling about the emphasis of the meaning of the first expression, Al-Quran

employs the very similar expression but more understandable (وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى) 'no bearer of burdens can bear the burden of another'. The word *وَزْر* means 'load' or 'burden' and both words *تَزِرُ* and *وَازِرَةٌ* are derived from the same root/noun. This expression is repeated in some ayahs as in Fathir:18, Az-Zumar:7, Al-Isra:15, An-Najm:38.

### Letters in Surah Beginning

Some surahs begin with letters of *hija'iyah* and those are never translated into Indonesian. These expressions are part of mysteries of Al-Quran which in the past considered the magnet of Al-Quran that attracted the concern and attention of the *quraish* people. The scholars of Al-Quran shared opinion in this case that there were not to be translated and they were the part of the secret of God.

Ialah huruf-huruf abjad yang terletak pada permulaan sebagian dari surat-surat Al Quran seperti: alif laam miim, alif laam raa, alif laam miim shaad dan sebagainya. Diantara ahli-ahli tafsir ada yang menyerahkan pengertiannya kepada Allah karena dipandang termasuk ayat-ayat mutasyaabihaat, ... (Depag RI, 1971)

How scholars of Al-Quran do not dare enough to translate these letters refers to the untranslatability of those ayahs. In this case UT is identified that the letter in the beginning of surah is single UT with no possible translation that have single sense.

### UT and the Concept of Equivalence and Correspondence

Identifying what can be one UT has no clear cut standard except the word, phrase or sentence can stand alone for one translational idea. Let us examine the word *وَاحِد* and its inflexion.

فَقَالُوا أَبَشَرًا مِّمَّنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ

*Al-Qomar:24. Maka mereka berkata: "Bagaimana kita akan mengikuti seorang manusia (biasa) di antara kita?" Sesungguhnya kalau kita begitu benar-benar berada dalam keadaan sesat dan gila."*

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَّمِمْ بِالْبَصَرِ

*Al-Qomar:50. Dan perintah Kami hanyalah satu perkataan seperti kejapan mata.*

The meaning of the word *وَاحِد* is actually 'one'. In the first ayah, it denotes to a person, one person, in this case a prophet while in the second, it refers to word or the order of God, but does mean that one order. This word of *وَاحِد* has a similar function and pronoun 'one' in English. In the first ayah, *وَاحِد* refers to *بَشَر* (human being) as in sentence "the MAN that I mean is that ONE". The second *وَاحِد* refers to *أَمْرٌ* which is mentioned before. Thus, the word *وَاحِد* actually has no meaning, since Indonesia has no construction as that in Arabic and English.

The other difficult UT identification is that in following ayahs mentioning the word *اِخَذَ* and its derivation. I want to discuss this in detail. The limitation of space, however, really condenses this discussion. As further information on this, please find the following ayahs if you are interested. Al-Ahzab:7, Al-Hadid:8, Al-Fajr:15. All of these ayahs consist of the word *اِخَذَ* which means 'to take'. In many other ayahs such as in Al-Qomar:42, the same word means.

### Conclusion

It is very risky to cut some sentences or words in Arabic or Al-Quran as a single UT. Some *quranic* expressions which are quite long enough should be treated a single UT. Some letters in the beginning of some surahs should also be considered as single UT even though it is not translatable for some reasons of sacredness. The concept of *Equivalence* and of *Correspondence* is hard to apply in determining UT, since there is really no one-to-one correspondence in translation, even in the same language.

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